"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 4.] APRIL, 1859. [PRICE 1½d.

THE UNFASHIONABLE FURS.

A STORY WITH A MORAL.

"Now, father, I'll thank you for what you promised to give to me this morning.

"Yes, child, but I have not so much here now; I expect some tenants to pay their quarter's rent to-day, and can make up the sum for you by that time."

The man of business smiled upon his darling daughter, and left his elegant and comfortable house for the cheerless office. At noon, Alice was there too. Springing lightly from the carriage, she tripped lightly up stairs, and was at Mr. Durand's desk just as a young female turned from it to go out. Having received the purse, Alice left immediately, and was soon seen at Smith's Bazaar, chatting gaily with a young friend whom she met there. Both were looking at the handsome cape and muff which Mrs. Durand had fixed upon the day before. They were beautiful indeed, and the young ladies having exhausted the usual vocabulary in praising them, turned to look at others. Just then a hollow, suppressed cough close by her caused Alice to turn, as a young girl passed on her way to the sewing room. Thither, too, a few moments after, she went, also, to see if a dress she had making there was finished. The superintendent of work had it in her hand, and was reprimanding some one for coming so late.

"I am very sorry to disappoint you, Miss Durand," she said, seeing that young lady approach. "But Jane Lester, who is embroidering your dress, did not get here until just now, and it is not yet finished." Then turning, she said, "Here, Jane, you must work fast and make up for lost time."

As the sewing girl took the garment, she coughed again. Oh, that dismal sound! It touched the heart of Alice, for she recognised in Jane Lester the one that passed her in the office and show room. She looked at her a moment and thought, it is by the labor of such as she that my father's rents are paid, and I obtain the money to lavish on costly clothes. She went up to the girl, who by this time was diligently at work, and said in a kind, low tone—"Don't hurry at all; I am not the least in need of the dress."

"Thank you, ma'am, but I will soon have it done. If I am not at work on this, it will be something else."

"But why do you work at all? With that cough you ought not to come out in such weather as this."

"What would become of us—of father, I mean, and the children, if I were idle?"

"Do you have to support them?" asked Alice with eager curiosity.

"Not when father is well, but he has been sick all winter, and I paid out the last of his saving this morning; so I must try and earn more than ever." Again that cough.

"Well, if that is the case you must consult a doctor, and do something for yourself, or you will be unable to work at all."

Jane shook her head sadly. "No, indeed, we cannot afford a doctor for father, and I couldn't think of such a thing for myself."

There was a moment's pause, when Alice spoke: "Give me your address, and I will send a kind physician there, who will not charge you anything; but he must prescribe for both, and you must follow his directions."

Great was the indignation of her fashionable mother, when she learned the result of her daughter's shopping.

"Why, that's not the set I chose!" said she, when the boxes were opened.

"I know it mother, but then I preferred these."

"You have a strange taste, I must confess. Anybody can get stone-martin."

"Then I shall be *a la mode*, replied her daughter, with a smile.

"Yes, with the vulgar herd," said the lady scornfully.

"These are pretty, equally comfortable, and did not cost near so much as the sable," answered Alice, in extenuation.

But her mother was not to be mollified.

"What have you to do with the cost? Did not your father give you enough today for the others?"

"Yes, mamma, and more too."

"How Clara Morgan will laugh when she sees those old-fashioned things; and well she may."

"I care not for that; I shall enjoy mine none the less for seeing her with more costly ones."

To avoid further remonstrances Alice retired to the library, and addressed a note to Dr. Weston, the family physician. She begged him to call that evening at No. 14, Ann-street, and prescribe for the two individuals there.

There was also a request for him to keep the matter a secret. He understood and appreciated this, for more than once he had been the almoner of Miss Durand's bounty, and he would not abuse her confidence.

A few days after the dress came home. It was neatly made and beautifully embroidered. As Alice examined the graceful design and elaborate needle-work, she thought of the trembling fingers that wrought it.

Yielding to the impulse of her heart, she set out immediately for the residence of Mr. Lester. Something told her that she would find Jane at home; and sure enough she had become so much worse, that it was impossible for her to leave the house, yet she was trying to sew, that the family might not starve. The doctor had found Jane and her father exceedingly ill; but as they were in a comfortable house, barely furnished with necessaries it is true, for not a superfluous article was there, he feared to wound their pride by offering more than his professional services. It is needless to say he returned the money sent by Alice on the first opportunity. But to Alice the contrast between her own luxurious home and the cheerless apartment she was in suggested real poverty, while the feeble efforts of Jane to continue to work confirmed that something more was needed.

"This surely is disobedience to the doctor's orders," she said, gently taking the work from the invalid.

"Now you must not plead necessity," she continued, "for here is a reply in advance to that argument," and she slipped her purse into Jane's trembling hand.

No word of thanks fell from the poor girl's quivering lips, for the generous aid so delicately given; but her glistening eyes and silent pressure of the hand that bestowed it told her gratitude.

Many visits after this did the child of luxury and wealth make to the dwelling of the sick girl, whom neither her loving care nor physician's skill could save. Gradually she paled away, very gradually her strength failed, but her heart grew stronger all the while—strong to endure the sundering sweet ties that bound her to the earth—strong to meet the terrors of death so near. Her father was recovering, so the meek daughter was resigned, since the little ones would have him to provide for them.

It was a spring morning in April that Jane Lester's couch had been drawn to the window, that she might share in the sweet influences of that glorious morning. She lay there, calmly thinking of the present and the future, when Alice Durand entered the room.

To her kind enquiries how she had passed the night, and how she felt this morning, Jane replied, "Oh, comfortably, quite comfortably; much pain, but patience to bear it; little sleep, but many pleasant thoughts."

"I have brought you the first spring flowers from our garden; are they not beautiful?"

"They are, indeed. I thank you for them, and, oh! how much more for the flowers of peace and hope with which your kindness has cheered my pathway."

"Think not of that, dear girl," said Alice, with much feeling; "I have been far happier for the little I have done than it could possibly render you."

"I will tax your kindness with but

one more request; it is, that your father will permit us to remain in this house until I am gone. You know that next week we should move, as father must take a smaller building now."

"That is all arranged: he will not move at all, but stay here free of rent; and I will come sometimes to see the children. They shall not want."

"God bless you—He will bless you! But they will not be long dependent on your charity; as soon as my father is able"

"Call it not charity. It is only help which the stronger should give the weaker in time of need."

A look of grateful satisfaction overspread Jane's pale face. She clasped her hands, closed her eyes a moment as if in silent prayer, then whispered, "Now will you read to me?"

Alice had already taken from her pocket the little Bible whose precious contents had long been the sewing girl's solace, and which she had requested Miss Durand to keep as a memorial of her.

"Is there any particular chapter you would like to hear?" she asked.

"This morning reminds me of the resurrection: read, if you please, the fifteenth chapter of 1st Corinthians.

Alice complied; and while she was reading that sublime doctrine of a future life, Mr. Lester and the children had quietly entered the room. When she came to the words, "O death, where is thy sting! O grave, where is thy victory," the dying girl repeated after her those exulting words with such an energy as to cause all to turn their attention to her, and, lo! with that triumphant exclamation on her lips, the breath left her mortal body! Her freed spirit had "put on immortality."

HAPPINESS.—Now let me tell you a secret—a secret worth knowing. This looking forward for enjoyment don't pay. From what I know of it, I would as soon chase butterflies for a living, or bottle up moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice while he is learning his trade; the merchant while he is making his fortune.

UNITARIANISM IN ENGLAND.

The first two centuries of the Christian Church were purely Unitarian, the next two were centuries of controversy, especially the *fourth*, in which, as Mosheim says, the finishing touch was given to the doctrine of three persons in one God. From this time Unitarians were put to death. Roman and Greek Catholicism were triumphant, and the intervening ages, to the time of the REFORMATION, have justly been termed the "*dark ages*" of superstition and priestcraft; because reason and common sense were exiled from religion. The Reformation restored the use of the Scriptures and avowed the right of private judgment in religion, and Unitaranism again appeared in the Christian Church; and in proportion as ministers and congregations have been unfettered by human creeds, and allowed to use their own judgment in the interpretation of the Scriptures, the history of Unitarianism in England testifies, that such freedom has led to the renunciation of Trinitarianism and the adoption of the views we hold.

Many of the leaders of the Reformation in England and the Continent were as violently opposed to Unitarianism as they could be, and by *Church excommunications* and *state executions* stemmed back the progress of the diffusion of our views for a short period, and Lutheranism and Calvinism by this unfair play got the lead of the Unitarian doctrine. Our readers have all heard how Calvin commanded the burning of the Unitarian Michael Servetus, at Geneva—his was not a solitary case on the Continent: and in England during the early times of the Reformation several Unitarians suffered imprisonment, and some of them were put to death. We have before us a complete copy of the sentence, in the reign of James the First, of an English subject, *Edward Wightman*, for Unitarianism. A part of this document runs, "The King to the Sheriff of Our City of Lichfield. Greeting . . . . Against the said Edward Wightman as a blasphemous and condemned heretick . . . . We therefore as a zealot of justice and a defender of the faith . . . . We command thee that thou

cause the said Edward Wightman, being in thy custody, to be committed to the *fire* in some public and open place below the city aforesaid, for the cause aforesaid, before the people; *and the same Edward Wightman, in the same fire, cause really to be burned, in the detestation of the said crime, and for manifest example of other Christians*, that they may not fall into the same crime." He was publicly burned to death in April 1611. This is not the only martyr for Unitarianism in our own land.

The first Unitarian congregation in England was established and presided over by John Biddle, about the year 1660. The same John Biddle was persecuted to death a few years after, dying in a loathsome dungeon at the age of forty-seven. We believe the last trial for Unitarianism in England was Elwall's in 1726, in which the judge, because of some informality in the prosecution, dismissed the case, and the religious bigots were defeated. In the statute books there stood laws which punished Unitarians by disabling them from holding any office of trust, or bringing any action against another, or acting as guardian, or being a purchaser of lands, and which also sentenced them to imprisonment and even death; these laws stood unrepealed until the year 1813. In 1792 Mr. Fox brought forward a motion to repeal the Penal Statutes which hung over the Unitarians, the motion was then opposed and lost: it had a better fate in 1813. But in a still later period the property they held was threatened, and the famous "Lady Hewley Fund Case" was decided against them in the year 1842. It was denied that they were ministers of religion, and some chapels were taken from them and many others threatened, until Sir Robert Peel came forward, grieved with the unjust persecution to which they were subjected, and by passing, with large majorities, the Dissenter's Chapel's Bill, 1844, relieved them from further annoyance, and secured them their equal rights after a season of serious loss of funds and property. So that during the last fifty years one enactment has followed another in their favour; and it is only during the last *seventeen years* they have been in all respects, in the eye of the law, on an equal footing with other Christians. In some pulpit discourses and creeds in England, still, they are at times doomed to the pains of eternal hell. Other fifty years will see the end of all these threatenings, as the past has of pains and penalties, we do not doubt.

Unitarianism has steadily progressed in England during the last one hundred years. Sometimes we hear it said it makes no progress. A statement of this kind is as utterly false as it can be. One hundred years ago and we are not sure that we can point to a town in which there was a congregation distinctly and purely Unitarian in its teaching. Dr. Beard says, in his History of Unitarianism in England, that a Mr. Seddon first preached in Lancashire, 1761, on the Unitarian doctrine of the person of Christ. Has it made no progress since? It was in 1773 the first Unitarian congregation was established in London, how many are there now. In England the number increases every year, and now there are about 250 chapels and meeting houses, and 200 ministers. At the close of the 17th century a controversy arose among the learned men of the Church of England on the Trinity, many of their works for and against are standard works and have contributed not a little to aid us. We may be allowed to state the following are a few of the illustrious members of that Church who in sentiment became Unitarian. Revs. D. Whitby, D.D., Commentator, W. Whiston, Professor at Cambridge; the celebrated Samuel Clarke, D.D.; Bishop Hoadley, of Winchester; Bishop Clayton, of Clogher; W. Robertson, D.D.; Edmund Law, D.D.; Bishop of Carlisle; Lindsey; Webb; Tyrwhitt; Wakefield; Garnham; Hammond; and Archbishop Newcome. Archbishop Tillotson died a Universalist, so did the famous Bishop Newton, who wrote on the prophecies. John Law, D.D., Bishop of Elphin, became a Unitarian, so did the following eminent divines—W. Chambers, D.D., A. A. Sykes, D.D., John Jortin. There are many other tutors, rectors, fellows, vicars, &c. The following distinguished lay members of the Church of England adopted the Unitarian Faith, Lord Falkland, John Milton, the Duke of Grafton, Sir Isaac Newton,

Lord Chancellor King, John Locke, Richard Porson, Sir W. Jones, and many others: so that if the Unitarian Church has not been honoured by their membership, the Unitarian faith in England has been honoured by the greatest statesmen, scholars, philosophers, poets, and divines, as well as philanthropists, the world has ever seen.

While the Church of England has contributed its fair share of illustrious names and learning to the side of Unitarianism, the English Presbyterians, descendants of the honourable 2000 ministers who would not sign conformity, and were ejected from their churches, have chiefly contributed by the stand they took, and their contempt for man-made-articles-of-religion, to the establishment of many of the Unitarian congregations of our land. They were not Unitarians when ejected from their churches, they were principally Calvinists; but they were freemen, and this condition gave them and their successors the power to rise from darkness to light; they did rise, with open bible and private judgment, to Arminianism, thence to Arianism, thence to Unitarianism. They produced a class of theological tutors, who could say at the beginning of their course of instruction, like Dr. John Taylor, of Norwich,

"I.—I solemnly charge you, in the name of the God of truth, and of our Lord Jesus Christ, who is the way and the truth, and the life, and before whose judgment seat you must in no long time appear, that in all your studies and enquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously, attend to evidence, as it lies in the Holy Scriptures, or in the nature of things, and in the dictates of reason; cautiously guarding against the sallies of imagination and the fallacy of ill-grounded conjecture.

"II.—That you admit, embrace, or assent to no principle, by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from revelation, or the reason of things.

"III.—That if at any time hereafter, any principle by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect, or totally reject, such principle or sentiment.

"IV.—That you keep your minds always open to evidence. That you labour to banish from your breasts all prejudice, prepossession and party zeal. That you study to live in peace and love with all your fellow Christians, and that you steadily assert for yourselves, and freely allow to others, the unalienable rights of judgment and conscience."

Nothing explains the growth of Unitarianism in England, so clearly, as these and similar sentiments adopted in academies, colleges, and churches. The Bible, the freedom of the mind, reason, the dictates of the conscience, and the evidence that lies in the nature of things. The English Presbyterian congregations were *free*, and the result of that freedom is, their present Unitarianism. In some places the avowal of Unitarianism led to separation,—division. The Unitarian congregation forming one congregation, and the Trinitarian another: a division which in some cases became again cemented into one Unitarian church. At one time 150 ministers met in London to confer on the serious aspect presented by the changes going on; at this meeting it was decided that no creed should be imposed, *the bible was sufficient.* The majority was so small in favour of this, Sir J. Jekyl (Master of the Rolls) said, "The Bible carried it by *four*," at this meeting.

Warrington Academy, established in 1757 and continued to 1783, may be regarded as the first Unitarian College. When it ceased a College was established at Hackney, London, which continued 80 years. In 1786, Manchester College was founded, which flourishes at the present with the Revs. J. J. Taylor and James Martineau as the principal professors. The college has been recently removed to London. Manchester has still the honor of a Unitarian College, called the "Home Missionary Board"; established in 1855. The Revs. J. R. Beard, D.D., W. Gaskell, M.A., and J. H. Hutton, B.A., are the principal tutors. This college, though recently founded, has the warm sympathy and generous support of the Unitarian public; and it

promises to be of great service to our common cause. There are many other Educational Institutions in England, Scotland, Wales and Ireland, free from tests and sectarian restrictions of all kinds, which have the confidence and support of the Unitarians, and at which ministers are being trained for our pulpits; Unitarian and Trinitarian tutors and students working together in perfect harmony.

As near as we can give the following is the history of our periodical literature, the *Theological Repository*, was commenced in 1768, and continued three years; Priestley, Lindsey, and Toulmin were among the principal contributors. It was recommenced in 1782, and continued for other three volumes. The *Universal Theological Magazine*, conducted by the Rev. R. Vidler, was begun in 1800, and continued five years. This was succeeded by the *Monthly Repository*, by the Rev. R. Aspland, and continued for twenty years. The *Christian Reformer* too was commenced by the Rev. R. Aspland in 1815, and still continues conducted by the Rev. R. B. Aspland, and is under the auspices of the Unitarian Association. The *Christian Pioneer* and then the *Christian Pilot*, commenced by the Rev. G. Harris, continued for upwards of twenty years. Several other serials, the *Gospel Advocate*, *Christian Teacher*, *Quarterly Review*, and *Prospective Review*, have been conducted by Unitarian ministers. In a catalogue before us of Unitarian works sold in London we find that there are upwards of three hundred books, pamphlets, &c., in the list. A literature, we have every reason to believe, unsurpassed for scholarly ability, and unequalled in charity, candour, and generousness in controversial divinity. The following are the monthly and weekly Unitarian publications in the present year. *The Christian Reformer*, *the Inquirer*, *the Unitarian Pulpit*, *Sunday School Magazine*, *the Ymofynd*, (Welsh) *The Non-subscriber*, (Irish), and *The Christian Freeman*. This does not exhaust the list of publications edited by Unitarian ministers, but these are distinctly Unitarian periodicals. We have often heard it said, and not without foundation, that one half of the Newspapers of our country are edited by Unitarians, and the majority of the popular works of the day which do honour to religion, have not the least tinge of the Trinitarian theology.

In 1791, Priestley, Lindsey, Belsham, and others, commenced the "*Unitarian Society*" for the promotion of Christian Knowledge and the practice of virtue, by the distribution of books, &c. In 1806, the "*Unitarian Fund*" was established to support missionary effort throughout the country, and Unitarian worship. In 1819, an *Association* for protecting the civil rights of Unitarians was founded. These *three* were formed into the "*British and Foreign Association*," in 1825, to attend to all these objects, and still continues. We are glad to add that there are in our own country about *forty* different Unitarian "*Missionary, Book, and Tract Associations*," and "*Domestic Mission Societies*." The latter are designed to bless the homes of the poor. At the Mission Chapels we find Sunday Schools, Classes, Lectures, Saving Funds, Libraries, &c., most liberally supported by the wealthier Unitarians. We should not omit to name the "*Christian Tract Society*," which in the past, among Unitarians, has enabled them to circulate a series of tracts of a very superior moral and religious tone, to tracts which have been carried so much from door to door.

There are several *Funds* and *Trusts* in the hands of the Unitarian Body, for the promotion of scholarships in different Universities, and to aid in the purchase of books, and help the salaries of ministers in small and poor congregations, and to grant relief to *sick* and *old* ministers. In 1856, twenty families in the North of England subscribed £20,000, to aid poor congregations in supporting their ministers. This is called "*The Ministers Stipend Augmentation Fund*." Several thousands of pounds have been subscribed, recently, to form "*A Minister's Benevolent Fund*," for sickness, and to render support to ministers' widows and orphans. The laymen of Unitarian congregations during these last few years, have displayed the utmost generosity in providing funds for their ministers in a day of need; and to promote the diffusion of our doctrines

and support our public worship throughout the country.

The public services in our chapels are conducted similarly to other Dissenting places of worship. Singing, Reading the Scripture, Prayer, in some Chapels a Liturgy, in others Extempore prayer. Sermons, in some manuscript, in others the preaching is Extempore. Some ministers read one discourse in the day, and deliver one extempore. There is an impression that the Unitarians have a different Bible from the one in common use. It is not true. They use the common bible, though they urge the importance of a revision. Many different hymn books are in use, though Martineau's collection is becoming most common in our chapels. Unitarian ministers freely change pulpits, though their sentiments upon some subjects, principally externals, are widely different. They agree to differ. To his own Master, Jesus Christ, each one feels he must give an account, and therefore are not to be judges of one another. A christian spirit they esteem of more value than conformity in all the rules and offices of religion. In some congregations, Infants are baptized: in others, Adult baptism by immersion, is the custom; in others, the infant is brought forward, named publicly, and blessed, without the using of water at all.

The form of Church government is entirely congregational, every Church is an independent Church, each manages its own affairs. There are several ministers' meetings in the course of the year, These are not executive, they can simply suggest useful and good things; they can enforce nothing on another church. Sunday Schools, Fellowship Funds and Meetings, and Bible Classes and other Benevolent and useful meetings and societies, are connected with many of the chapels. Many new and handsome chapels have recently been erected. There never was in our country so many Unitarian books, tracts, and periodicals, in circulution as at present. The social position of Unitarians in general, is the middle class, the labouring classes are now becoming more and more attendants and members of the Unitarian Churches. The members and ministers of Unitarian churches are liberal in politics, and have manifested a deep interest in the progress and usefulness of Mechanics' Institutes, and Philanthropic efforts. They are known to entertain the most charitable views of those who dissent from them. They have throughout the country a fair share of municipal honours. Several members of parliament are Unitarians. Every year gives evidence that the members of other churches become more liberal towards Unitarians; neither do the peculiar doctrines of Trinitarianism receive that support they did. Some of the "*Evangelical*" papers regard the tendency of their Churches as towards Unitarianism, and concede the vast influence our sentiments have on the public, and the churches in general. "*The Press*," a Trinitarian paper says, in our country, "Those who are practically and essentially Unitarians constitute a large class; perhaps if we take Unitatrianism in this extended sense, it is among the most influential creeds of the day. For among Unitarians ought really to be reckoned all those who, without much study of theology . . . yet retain a strong sense of moral order, a strong belief in God's righteous government. All these are practically Unitarians, and we suspect that even among good men at the present day, this class might be found to outnumber the more advanced Christians."

Christian Unitarianism in England is marching onward with steady footsteps, and real success, to certain victory. It did not begin its course among us with the inspiration of one man, as *Methodism* or *Quakerism*, or by any great outward movement or schism. It arose from the plain teaching of scripture, and liberty of judgment and speech. Its movements have been slow, but on its way it has had to contend with bitter and powerful enemies. It still moved onward, and on it moves. It speaks for education and the educated speak most favourably of it. It raises a voice for human freedom; and freedom from the bond of human creeds terminates in Unitarianism. It is God's truth as revealed in Jesus Christ, in it the poor have the gospel preached to their understanding; and the most learned regard it as the *way* to heaven, the *truth* of God and eternal *life*. And over all the earth it will finally prevail. This, we never doubt.

RELIGION IN SORROW.

BY REV. THEODORE PARKER.

How soothing is religion in sorrow! It is her only boy: Rachel could not save him. The girls were thinned out one by one. Sickness only made them dearer. Death plucked them flower after flower. When he shook the family bush, how sadly did those white roses cast their petals on the wind! The corner of the village graveyard seems snowed all over with mementoes of what has been. The father, too, is gone now. In sleep, her arms fold together, but only on emptiness, as Love calls up the dear figure to cheat and avoid her grasp. Poor Rachel! all alone now! and dreams add their visionary woe to the live sorrows of the waking day. Now the last one lies there, straightened after death, a red rose put in his hand. It is the room he was born in. Her bridal chamber once, is his funeral chamber now—the beginning of her hopes, the end of her disappointments—a porch only to so many graves. How fair he looks, the brown hair clustered round his brow. Since death, in the dead boy she sees the father's face come out more fair, just as he looked when she was eight, and Robert ten, and they gathered chesnuts in the woods, he alone with her, and she alone with him; he bearing the little sack their mutual hand had filled, when neither knew nor dreamed those little trodden paths would lead to marriage, and their mutual hand fill many a sack of joys and sorrows too. In the same face she sees her lover and her child—both dead now. That handsome bud will never be a flower. No maiden shall salute those cheeks with the first stealthy modest kiss of heavenly love. The real present and the ideal future meet there, and Rachel sits between, the point common to both; a wife without a husband, a mother with no child. Poor Rachel! Is there any consolation? She feels the Infinite Father is with her; he loves her husband better than she loved him, when passion melted the twain to one; loves the child better than she loved her lost one, her only one—her boy. The Infinite Father is with her. In her early love she looked to him and was not ashamed, That day star of piety gleamed white in the roseate flush of her maiden love; through the throbbing joy of her bridal she looked up to the Infinite One, Father of bridegroom and of bride. When one by one those little sprigs pushed out from the married boughs, Rachel remembered him who never forgets us in our heedlessness, thankful for the old life continued, the new life lent. Does she not forget the Rock whence our earthly houses be hewed out and builded up?

The neighbours look on the surface of her life, how disturbed it is, the great deep, all broken up! But underneath it all, below the troubled depth of her sorrow, there is a deeper deep whereto she goes down. It is all still there, and, face to face, she communes with Him who will be with us in deep waters. In the ecstacy of grief, she finds that settled joy of heart which transcends all other joys. She looks into another world and sees her white rosebuds, and the last, the red, open in light of heaven, and flower out to fairer maiden and manly beauty than earth knows of in temperate or in tropic lands! while amid those dear ones the mortal father, immortal now, who went before his boy, walks like a gardener among his plants, and makes ready also a place for her! "Thy will, not mine be done; it is well with the child." She needs no other prayer. The Comforter has come, that same Comforter who was in the beginning, and cheered the hearts of millions before the name of Jesus was ever spoke on land or sea. Poor Rachel is it? Then who, I ask, is rich? Henceforth she has a charmed life, her smiles fewer, but serener and more heartfelt. The air is cool and delicate about her; the endemics of the ground can stir no fever in that tranquil blood. Her great sorrow has seemed a great religion, which fills her with stillness. A wife without a husband, a mother without a living child, is she alone, think you? The Infinite Father is with her, in her, and she also in him. Call not that lonely which is so densely populate with God.

How the winds blow on the surface, at the human level; with what wrathful sweep tread those posters of the sea and land! Go a few furlongs up, and you have left the whirlwind behind you; you are above the thunder, and beneath

your feet the harmless lightnings flash unheard away; all the noises of Sebastopool and Waterloo roll by and leave no mark on the most delicate ear. Even the earthquake is not felt in that calm deep of the upper air! On the sea go down not many rods,

"The water is calm and still below,
For the winds and waves are noiseless there,
And the sands are bright as the stars that glow
In the motionless field of upper air.
And life, in rare and beautiful forms,
Is sporting amid those bowers of stone,
And is safe when the wrathful spirit of storms
Has made the top of the wave his own."

How old and gray-headed Mr. Grandfather is. Now he is very old. He has been out on the sea of life and done business in its great waters. Many a proud wave has gone over him. But he got through. Children and children's children are the crown of triumph for his old age. Yet he is more religious than old. He stoops a little now, and sometimes slumbers in his chair. The mists of the valley which all must tread lie spread out before him, white with the moonlight of old age. Of a pleasant day he sallies forth, staff in hand, this Œdipus, who has met the Sphynx of time and solved the great riddle of life, and he wonders "where the old people are?" How young the world looks to his experienced eyes! He lifts his hat to some venerable man whom he saw christened in the meeting house so long ago, that the ink has turned brown on the yellow paper in the parish book. There is a funeral to-day of a white-haired woman, old, very old. Mr. Gandfather remembers her as a chubby little rosy cheeked maiden with black hair, and eyes so full of fun, just getting into her teens when he was but half way there. Now he reads on the silver plate, "Aged XCIV." "Ninety-four?" quoth he, "a great age. Yes, I knew she was about that! A great age. Fourscore and fourteen! Six more and it is a hundred." He remembers the green-gages she used to give him out of her father's great garden; now it is built over with huge granite stores, four stories high. He remembers her wedding—seventy-six years ago last July, boy of twelve that he was. On the plain table of those "good old times" he set a china bowl of white lillies, which he swam for in Hammond's Pond that morning, to honor his pretty cousin's marriage with. It was the first time that they ever had such flowers at a Puritan wedding; but the minister liked it, so did cousin Lucy, but the *new* cousin thought only of her who made him so happy. "Now she is clad for another change," quoth Mr. Grandfather, as he lays his last gift of blossoms on her coffin; "always a little before me, never long; born seven years first, and wed twelve years before me. We shall meet again before long. This is the last of earth for you; soon it will be for me. Well, I am content. 'Shock of corn fully ripe'—let the dear Father come and take of his planting, at the great Harvest Home. To die is also gain."

That night Mr. Grandfather tarries late in his sitting room, when the rest are gone to bed. He slept a little after supper in his great arm chair, and is quite wakeful now. The old clock stands there; it tells the hours of human time; nay, with a regular hand it marks even the seconds, just as life itself will always do. It reports likewise the days of the month and of the week, the shape of the moon; on the top of all is a ship at sea, rising and falling by wheel work, as if driven by the wind and tossed. Mr. Grandfather looks into his wood fire, and then all the long voyage of his past life comes pictured to him from his cradle to cousin Lucy's funeral. There are sad things to look on, which bring back a tear; he did not know it till it fell hot on his hand and made him start. There are joyous things also, which set his heart throbbing as when he was a bridegroom. Nay, there are wrong things which he did, repented of, and outgrew so long ago that they seem merely historical, like the sins of Abraham, Isaac, and Jacob; yet he remembers the lesson they taught. His boyish loves return—father and mother, children—nay children's children. The wife of his heart, reverently buried years ago, comes back in bridal garments, then sits at the new cradle. Then another funeral rushes on his sight: "Love and friend thou puttest far from me, and mine acquaintance into darkness," quoth he. "Nay, nay, not into darkness: say rather into marvellous light! My time is not far off. How long, O Lord? How soon?

Speak, Lord, for thy servant heareth." The old clock strikes twelve; the first day of another month comes into its place, and the new moon lifts its silver rim to tell below what heavenly life goes on above. "Soon shall I behold thy face in righteousness, and I shall be satisfied, when I awake, with thy likeness."

I wonder any man can be content to live without the joyous consciousness of God; without this how any one can bear the griefs of time, I know not, nor cannot even dream. I would be certain that my little venture is insured at the Provident Office of the Infinite God; then shall I fear no shipwreck, but steer my personal craft as best I may, certain of a harbor; and though it be at the bottom of the sea, I am safe landed in heaven. If I have well done my part, end where or when it may, I am sure the voyage will turn out fortunate.

O young men and young women! men and women no longer young! It is not enough to be brave and thoughtful; not enough to be moral also, and friendly each to each. You have a faculty which makes another world for you, the world of God. There is a joy which is not in wisdom, with all its science and its art of beauty and of use; nor yet in morality, with its grand works of justice; nay, not in the sweet felicity of loving men and being loved in turn by them; there is a life within the veil of the temple; it is the life with God, the innermost delight of human consciousness. Animated by that, your wisdom shall be greater, more true your science, and more fair your art; your morality more firm and sure, your love to men more firm and abiding, your whole character made useful, and beautiful exceedingly.

THE QUARRELSOME NEIGHBOR, AND HOW SHE WAS CURED.

BY JANE WEAVER.

"PLEASE, ma'am," said the maid servant to Mrs. Mowbray, "the new neighbor's been quarreling. She says I throw my slops in front of her house."

"And are you sure you don't do it, Biddy?"

"Yes, ma'am. It's her own girl does it. I saw her yesterday."

"Did you tell her so?"

"Yes, ma'am. But she only called me an impudent thing, ma'am; and I won't stand it, ma'am. If you can't stop it, ma'am, I must give warning."

Mrs. Mowbray had often before experienced her neighbor's quarrelsome disposition. She had, however, managed both to control her own indignation, and, what was more difficult, to keep down that of her servant. But here was a crisis. Biddy's threat of leaving required that an effort should be made to control Mrs. Power, for Biddy was not only too good a servant to part with unnecessarily, but had right on her side. So Mrs. Mowbray during the morning called next door, and sent up her name to the mistress of the house. At first, Mrs. P., thinking the visit one of an ordinary character, was all smiles. But when Mrs. Mowbray approached the real purpose of the interview, her hostess flared out into anger. A termagant to her husband, a tyrant to her children, and a quarrelsome acquaintance under all circumstances, Mrs. Power was not to be brought to her reason, even by the mild and lady-like Mrs. Mowbray. The latter, after a space, had to retire before the enraged look and opprobious words of her neighbor, giving up the field in despair.

Things went on worse after this interview. It seemed to afford Mrs. Power peculiar delight to invent annoyances for her neighbor. In a score of ways the patience of Mrs. Mowbray and her servant was tried. Kitchen refuse was often found, at morning, in Mrs. Mowbray's garden, evidently thrown there during the night—and no one could be suspected except Mrs. Power. At last even the forbearance of Mrs. Mowbray gave out, when she found, one day, that oil had been poured on her front door steps. To crown her troubles, Biddy the evening before had executed her threat and left, worn out by numberless vexations arising from their quarrelsome neighbor.

The indignation of Mrs. Mowbray still continued, when, about a week afterwards, another neighbor called in. Almost the first words the latter said, was, "Have you heard how the children are at the next door?"

"The children! Why, is anything the matter?"

"Haven't you heard? They have the scarlet fever."

"Dear me: poor things!" ejaculated Mrs. Mowbray. "No, I hadn't heard." For the truth was, that she had ceased all intercourse with her quarrelsome neighbor.

"The worst is, "resumed her visitor, "that Mrs. Power has nobody to help her. Her servant got frightened and went off last night, and none of the neighbors will go in; and they serve her right."

In a little while the visitor left, and Mrs. Mowbray returned to her household duties.—But her mind was not on them. She could not help thinking of the little ones next door, who were suffering for their mother's fault.

"Three children sick, and no one to help her. Poor dears! I really can't stand it," at last said Mrs. Mowbray. I must go in and assist her, quarrelsome as she is."

It was even a more melancholy house than she expected. The youngest of the children was so ill as to require the exclusive attention of one person, while the other two needed a nurse between them;—and then there was all the household work to be done besides! Mrs. Mowbray's heart ached. But she was a woman of energy, and instead of wasting time in regrets, she put on her bonnet again, and going out, did not return till she had brought a couple of the neighbors with her. It was not an easy task, but Mrs. Mowbray was universally respected, and she made it a point that the neighbors should come to oblige her, and not Mrs. Power.

During the whole of one week, while the lives of the children hung successively in the balance, Mrs. Mowbray was assiduous, with her assistants in this neighborly duty. During all the time the mother, wild with anxiety, could think of nothing but her little ones. But when the peril was past, the poor creature threw herself in an agony of remorse, shame and repentance at Mrs. Mowbray's feet, crying, "Oh, I can never thank you enough. To think that you have done all this, after the way I have behaved!"

From that hour, Mrs. Power became a changed woman. Kindness had subdued her. "Go thou and do likewise."

MIND WHAT YOU SAY BEFORE CHILDREN.

It is always well to avoid saying anything that is improper, but it is especially so before children; and here parents, as well as others, are often in fault. Children have as many ears as grown persons, and they are generally more attentive to what is said before them. What they hear they are very apt to repeat; and as they have no discretion and not sufficient knowledge of the world to disguise anything, it is generally found "that children and fools speak the truth."

A gentleman was in the habit of calling at a neighbor's house, and the lady had always expressed to him much pleasure in seeing him.—One day, just after she had remarked to him her happiness from his visit, the little boy entered the room. The gentleman took him on his knee, and asked:

"Are you not glad to see me, George?"

"No, sir," replied the boy.

"Why not, my little man?" he continued.

"Because mother don't want you to come," said George.

Here the mother looked daggers at her little son, and became crimson. But he saw nothing.

"Indeed! how do you know that?"

"Because she said yesterday that she wished that old bore would not call again."

The gentleman's hat was soon in requisition, and he left with the impression, "Great is the truth; it will prevail."

A boy once asked his father who it was lived next door to him, and when he heard the name, inquired if he was not a fool.

"No, my little friend, he is not a fool, but a very sensible man. But why did you ask the question?"

"Because," replied the boy, "mother said the other day that you were next door to a fool—and I wanted to know who lived next door to you."

"Mother sent me," said a little girl to a neighbor, "to come and ask you to take tea with her this evening."

"Did she say at what time, my dear?"

"No, ma'am; she only said she would ask you, and then the thing would be off her mind; that's all she said."

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

THE TRINITY.

Continued from page 47.

"THE grace of our *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Spirit*, be with you all."—2 Cor. xiii. 14.

We recollect, after concluding a religious service with this benediction, a pious and intelligent friend, a Trinitarian, saying, "You are believers in the Trinity then, you Unitarians." We said, yes, we are believers in the *grace* of the *Lord Jesus Christ*, the *love* of *God*, and the *communion* of the *Holy Spirit*, just as surely do we believe in these, as we do in *Matthew*, *Mark*, *Luke*, and *John;* we no more believe in the former *three* being only *one God* than in the latter *four* being *one Man*. But is this not a form of prayer. If this is prayer, we ask who are addressed? *Grace*, *love*, and *communion* are the objects as much as the subjects of this petition, if it is to be called a prayer. It is a pious wish of the Apostle Paul, and includes all the blessings of the gospel. If a christian in taking leave of his friends, in letter or person, should say, "May the *piety* of *David*, the *purity* of *Joseph*, the *patience* of *Job*, be with you all." Call this a prayer if you like; would any one say that it was a prayer to *David*, *Joseph*, or *Job*. The absurdity would be complete if you inferred that these *three* were *one*. In Revelations i. 4, 5, there is the following prayer or wish. "Grace be unto you and peace, from Him who is, and who was, and who is to come; *and from the seven spirits* who are before his throne; and from Jesus." There is the same reason for inferring that this pious wish teaches us to pray to the *seven spirits*, or that the *Father*, *Son*, and *seven spirits* make one God. This would be a new doctrine of the Trinity. In Acts xx. 32, Paul says, "And now brethren, I commend you *to God*, and *to the word of his grace*, which is able to build you up." Is this a prayer to *God*, and also a prayer to the *word of his grace*, or does this passage support the idea of a duality of persons in the Godhead: it would be an utter want of judgment to say so. The passage on which we are commenting, 2 Cor. xiii. 14, clearly disproves the doctrine of the Trinity. *Jesus Christ* is named separately and distinctly from *God;* the *Holy Ghost* is named separately and distinctly from *God;* the Scriptures teach there is but *one* God, and this text speaks of God as a being separate and distinct from Jesus Christ and the Holy Ghost. God is the God and Father of Jesus. Jesus Christ is the sent of God, the Son of God. The Holy Ghost is from the Father and the Son. This is the scriptural doctrine, and the Unitarian faith. If, in one sentence, we should wish any friend to gain the favour of the *premier*, the recommendation of the *prince*, and the patronage of the *queen*, do we prove in that sentence more than our good wishes? We show distinctly our belief that the *premier*, *prince*, and *queen*, are *three* distinct persons, and that the premier and the prince are *not* the queen. A person would be regarded as insincere who would attempt to infer our sentence taught that premier, prince, and queen, are one queen. It is equally absurd to infer from the enumeration of the names of *Jesus Christ*, and the *Holy Ghost*, and *God* in the same sentence, that these *three* are *one* God. The passage does not say they are one God, and the inference is as unfounded as anything can be.

The following are the Concessions of Trinitarians. COLERIDGE, says, "Surely a *pious wish* is not an invocation. 'May good angels attend you' is no invocation or worship of angels." The "*Orthodox Presbyterian*," a Belfast periodical, for July 1830, has the following, "There is one point, and only one, in which the evidence for the doctrine of the Trinity seems at all *defective*. In it (2 Cor. xiii. 14), Jesus Christ and the Holy Ghost are not called God." The following are the Remarks and Interpretations of the passage, by Trinitarian Commentators. "Paul wishes the Corinthians should become partakers of all the advantages resulting to Christians from the knowledge and use of the Christian religion."—ROSENMULLER. "That ye may become partakers of the divine assistance."—SCHLEUSNER. "In his usual manner, the Apostle calls the Father, *God;* and the Son, Lord. The redemption of the human race began from the Father; grace came from the Son; and the distribution of gifts was supplied from the Holy Spirit."—ERASMUS.

"For there are three that bear record in heaven; the *Father*, the *Word*, and the *Holy Ghost;* and *these three are one*."—1 John v. 7.

To the great mass of Trinitarians this is regarded as decisive evidence for the Trinity. We will divide our remarks on this, under two heads. First: admitting this to be a genuine passage of the bible, it does not prove the doctrine of a Triune-deity, or that there are three equal persons in the Godhead, or that they are one God. It says they are *one*. Unitarians believe in the oneness of *God*, *Christ*, and the *Spirit*. It would be a most distracting thing to christians, if they thought there were differences or disunion in Father, Son, and Spirit. They are one. They *agree* in one. The same as the next verse teaches. "There are three that bear witness in earth; the *spirit* and the *water*, and the *blood:* and these three agree in *one*. We read in Scripture that "*Paul* and *Apollos* are *one*." Paul said, "We are all *one* in Christ Jesus." Christ prayed that the disciples might be all *one*, "Even as thou Father art in me, and I in thee, that they may be *one* in us." So we see clearly what is the oneness that exists between God and Christ, such a oneness as there should be among christians. Allowing the passage to be genuine; weighed in the balance by Trinitarians themselves, it does not prove the Trinity. CALVIN, says, "The expression, *these three are one*, refers not to essence, but to consent; as if the Apostle had said, "The *Father*, and his eternal *Word*, and *Spirit* harmoniously bear testimony to Christ . . . . The Father, Word, and Spirit are called *one*, in the same sense as the *blood*, *water*, and *spirit* in the following verse." BEZA, says, "That is, they

agree exactly as if they were *one witness* . . . . that is, they agree *in one*, as in the following verse." MACKNIGHT, says, "It was not to John's purpose to speak here of the unity of the heavenly witnesses, in respect either of their nature, or of their number. I am therefore of opinion, that, when he wrote, he meant only that they are one, in respect of the agreement of their testimony." *Bishop Burgess*, says, "That St. John's words assert not an unity of nature, but of testimony."

But secondly: it is a most unfortunate thing for Trinitarians that it can be proved that this passage is a forgery, it was never written by St. John. It was added by some other hand hundreds of years after he had passed away. We will put down these two verses, 1 John v. 7, 8. The words in *brackets* and *italics* should be omitted from the bible altogether, as spurious, because not in the original copies of the Scriptures.—"For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth*] the Spirit, and the water, and the blood: and these three agree in one." So the passage should be only, "For there are three that bear record, the spirit, and the water, and the blood: and these three agree in one."

The following are the reasons for the rejection of this text, by the "Editors of the Improved Version." 1. This text, concerning the heavenly witnesses, is not contained in any Greek manuscript which was written earlier than the *fifteenth century*. 2. Nor in any Latin manuscript earlier than the *ninth century*. 3. It is not found in any of the ancient versions of Scripture. 4. It is not cited by any of the Greek ecclesiastical writers, though, to prove the doctrine of the Trinity, they have cited the words both *before* and *after* this text. 5. It is not cited by any of the early Latin fathers, even when the subjects on which they treat, would have naturally led them to appeal to its authority. 6. It is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by *him* it is supposed to have been forged. 7. It has been omitted as spurious, in many editions of the New Testament, since the Reformation: in the two first of Erasmus; in those of Aldus, Colineaus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in small types, or included in brackets; but between the years 1566 and 1580, it began to be printed as it now stands, by whose authority is not known."

It is so abundantly conceded by most learned Trinitarians, this text is a forgery and pushed into the bible, that their remarks to this effect would fill a book. We give the following. *Bishop Lowth*, says, "We have some wranglers in theology, sworn to follow their master, who are prepared to defend anything, however absurd, should there be occasion. But I believe there is *no one* among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of this verse." *James Henry Monk, Bishop of Gloucester*, says, "Bentley finding how much the question (on this verse) interested the public mind . . . . gave a regular history of the verse . . . . and concluded with a decided rejection of the verse." *Principal Hill*, says, "Griesbach declares in the most decided manner, 'That the strongest testimonies and arguments are against this verse; and that if it is admitted, upon the slight grounds which have been alleged in defence of it, the whole text of the New Testament would plainly be uncertain and doubtful.'—I must accede to such authorities as Griesbach, Porson, and Marsh." *Michaelis*, says, "We have no reason to suppose, that the celebrated passage in the first Epistle of St. John (v. 7) which is universally omitted in the old Greek manuscripts, was erased by the fraud of the Arians . . . . One should suppose, that no critic, especially if a Protestant, would hesitate a moment to condemn, as spurious, a passage which is contained in no ancient Greek manuscript; as quoted by no Greek Father . . . . was quoted by none of the Latin Fathers of the four first centuries." *The Rev. John Oxlee, Rector of Scawton*, says, "It is the duty of the clergy of the Church of England not to be more culpably negligent than others in vindicating the purity of the Holy Scriptures; and if they cannot immediately remove from their version the spurious passage (this text), at least not to be afraid to give publicity to the fraud."

There are one or two passages more we have seen used to uphold the doctrine of the Trinity, though they are seldom cited; we will briefly notice them.

"Now there are diversities of gifts, but the same *Spirit*, and there are diversities of administrations, but the same *Lord*, and there are diversities of operations, but it is the same *God*, who worketh all in all."—1 Cor. xii. 4, 6.

The reader will see at once there is nothing in this text about "three persons in one God." It seems similar to Ephesians iv. 4, 6.—"There is *one body*, and *one spirit*, even as ye are called in *one hope* of your calling; *one Lord, one faith, one baptism, one God* and Father of all, who is above all, and through all, and in you all." No person would surely think the Trinity hinted at in this passage, which contains so significant a phrase as "*One God and Father of all*": yet, *Lord* and *Spirit* are preceding members of this text. On the passage, 1 Cor. xii. 4, 6., *Calvin*, says, "The ancients used this passage against the Arians, to support the doctrines of the Trinity . . . . the argument employed is *very feeble*, to stop the mouths of the Arians." *Dr. A. Clarke* gives the meaning of the text. "All these (miraculous influences) proceeded from God the Father, as the fountain of all goodness and power, and the immediate dispenser of every good gift."

"For through him (Christ) we both have access by one spirit unto the Father."—Eph. ii. 18.

We have heard this text preached from to establish the doctrine of the Trinity. The preacher seemed quite to forget that Paul said, "There is but one God the Father," and that even Christ

himself says of the Father, he is "The only true God." Trinitarians seem to forget that the word spirit in the text is explained by some among them, as by *Rosenmuller*. That through him, we (both Jews and Gentiles) by one mind, have access to the Father. The two foregoing texts no more treat of three persons in the Godhead, than the existence of persons in the planets.

"To the acknowledgment of the mystery of God, and of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge."—Col. ii. 2, 3.

This text mentions not the *Holy Spirit*, so it is no evidence of the Trinity. The way it has been translated gives the passage a mysteriousness, which at once disappears on the explanations of Trinitarian divines, who knowing the proper construction of the verse never think of adducing it as evidence of the Trinity. *Tyndal*, *Boothroyd*, *Heylin*, *Whitby*, and many other translators and divines render it. "The mystery of God even the Father and of Christ." *Baxter* gives the meaning of the mystery: "The depth, excellency, and benefit of all true wisdom and knowledge, are comprised in the knowledge of God, manifested in Christ." *Schleusner*, says, "In which are hidden the treasures of all true wisdom and knowledge; or, which is able to lead men to true wisdom and saving knowledge." *Dr. Adam Clarke*, says, "In this glorious scheme of Christianity all the treasures, abundance and excellency of wisdom and knowledge are contained."

"How much more shall the blood of *Christ*, who through the eternal *Spirit* offered himself without spot to *God*, purge your conscience from dead works, to serve the living God."—Heb. ix. 14

When we come to explain the passages on the blood of Christ, we will give the meaning of this text. At present, we have but to say, there is nothing on the union of Christ, the Spirit, and God, in the Godhead. Some of the most able Biblical critics, Trinitarians, *Professor Stuart*, *Limborch*, *Hammond*, *Piscator*, and others, agree with *Schoettgen*, who says, "This passage is commonly used to demonstrate the eternity of the Holy Spirit. But I do not believe that the Apostle here speaks of him." They apply it to Jesus Christ, who had given to him "*an eternal spiritual nature*," so *Professor Stuart* renders the passage, "offered himself without spot."

And now we have remarked on the Scriptural evidence adduced in favour of the doctrine of the Trinity, "*Three persons in one God.*" The candid reader must see that it has no foundation or approval in the Bible, as some Trinitarians frankly confess. And that the whole proof is confined to a very few passages, all Trinitarians must acknowledge. And that every such passage is explained, so as not to teach this doctrine, by some Trinitarian commentator or other, we have seen. Whereas, the Unitarian doctrine of ONE GOD THE FATHER, GOD ALONE, is the teaching of the sacred Scripture from beginning to end.

TO THE GOD AND FATHER OF JESUS CHRIST, THE GOD AND FATHER OF US ALL, THE ONLY TRUE GOD, BE UNDIVIDED HONOUR AND GLORY FOR EVER.—AMEN.

IMPUTED RIGHTEOUSNESS.

"GOD accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."—*The Assembly's Shorter Catechism.*

THE doctrine of imputed righteousness, believed in by tens of thousands in the Christian Church, is this, that all Christ's righteousness is put to our account, if we only accept or believe that this *is* so; without one good act of our own we are righteous as Christ was righteous. But let us state this in the plain language of the Rev. C. H. Bateman, as found in the *December* number (1858) of the "*Sabbath-school Messenger*." "The wrought out righteousness of Christ—what he did in *my nature and in my stead*.—His perfect obedience to the precepts I had broken.—His complete endurance of the penalty I had incurred. This is the righteousness God accepts for sinners"..... "Look at the way to get it. By faith. It is unto all that believe...without money and without price, to all that *will accept* of it"... "It will at *once* justify you in the sight of God. It will at *once* entitle you to glory."

We regard such a statement as very unscriptural and morally dangerous in its tendency. We have learned from the general teaching of the bible that mankind can "hold the truth in unrighteousness," have a *sound faith* and yet an *unsound life*, can do wonderful works in the name of Christ, and yet not be accepted by him.

The doctrine of *imputed righteousness* has no foundation in the nature of things or in moral life. We will now examine the scriptural proof, and show also it has no foundation in the scripture. A few other passages which might possibly be cited, will be explained under the heads of '*Justification by Faith*' and '*Vicarious Sacrifice*.'

THE RIGHTEOUSNESS *of* OR *by* FAITH.—As there are several verses in the 4th chapter of Romans supposed to refer to the imputed righteousness of Christ or the righteousness by faith, we will point out what is the design of this chapter. The Apostle Paul is reasoning with the Jews, and showing them that the acceptance of Jesus Christ is an act of the mind, which is righteous. "With the *heart* man *believeth* unto righteousness." Can it be that a belief in Christ places the Gentile in the same position as God's children, as we are, asks the Jew, without the ceremonialism of Moses. Yes, says Paul, "Abraham believed God, and it was counted unto him for righteousness." See the same in Galatians iii. 6.—In that place the Apostle adds, "They which are *of faith*, the same are children of Abraham, etc., etc." Thus the Apostle proves that as Abraham was accepted of God, by his faith in God, which pleased God, before the institution of any ritual services, so the Gentiles are accounted righteous, right-wise, or justified in accepting Jesus Christ. "His faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputed righteousness without works." Thus, Paul proves from the Old Testament there is a righteousness of faith, *i.e.*, it is wrong to continue in disbelief when God speaks to us, as certainly as anything is morally wrong; and further, that it is an act of righteousness, we are justified,—it is *wise*, *just*, and *right*, and will be regarded in this

light by God, to believe what is offered for our acceptance,—*this is the righteousness of faith.* We believe this is what the 4th chapter of Romans teaches, as the last verses clearly show. "Abraham staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform; and therefore it was imputed to him for righteousness," (*i.e.*, he was *wise*, and *right*, and reckoned so for believing.) "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him (God) that raised up Jesus our Lord from the dead. Who was delivered for our offences, and was raised again for our justification. That is, he was delivered to *save* us *from* our offences, as Paul expresses it in Gal. i. 4.—"Who gave himself for our sins that he might deliver us *from* this present evil world." And he was raised again for our justication; God displayed his power on him, though dead; raised him again to justify us, in believing that he was sent of God.—As Abraham was fully justified in believing God—he was righteous in so doing;—so righteousness, or being *right wise*, is imputed unto us, in believing in Christ. The righteousness of Abraham's faith was never imputed to any Jew, without he was faithful like Abraham, then he was clothed, and only then, in the garment of Abraham; so the righteousness of Christ can never be ascribed as our righteousness, nor imputed to us, without we have the spirit of Christ. The righteousness of Christ is not an external robe to cover a deceitful and wicked heart and life, but to purify the heart and life, to be our inner life, not a cloak to cover over our sins, but a spirit to save us from sin.

THE "RIGHTEOUSNESS OF GOD" we cannot doubt means the righteousness which God requires. The Saviour uses this phrase in his Sermon on the Mount, and both Dr. Campbell and Archbishop Newcome render it, "Seek first the kingdom of God, and the righteousness required by him." Baxter, Macknight, Adam Clarke, Campbell, and Newcome all agree that, in Romans, "God's righteousness" means the righteousness which he requires; the sense is complete in this, the righteousness which God requires, and every one may understand it.

The following is the substance of *Dr. Campbell's* note (a trinitarian) on Matt. vi. 33.—"*The righteousness of God*, in our idiom, can mean only the justice or moral rectitude of the divine nature. But, in the Hebrew idiom, that righteousness which consists in a conformity to the declared will of God, is called his righteousness. In this way the phrase is used by Paul, Romans iii. 21, 22—x. 3; where the righteousness of God is opposed, by the Apostle, to that of the unconverted Jews; and their own righteousness, which he tells us they went about to establish, does not appear to signify their personal righteousness... .....but a system of morality fabricated by themselves, *partly* on the letter of the *law, traditions, ceremonies*, and *externals*. This creature of their own imaginations they had cherished to the neglect to that purer scheme of morality which was truly of God.....to do justly, to love mercy, and walk humbly before God." With the aid of this note all the texts in which the phrase, the righteousness of God, occurs may easily be understood.

"Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe."—Rom. iii. 22. "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." —Gal. ii. 20. "And being found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith."—Philippians iii. 9.

These three texts are all from Paul's writings. We have seen what is meant by the "Righteousness of God" and also the "Righteousness of Christ." "His own righteousness" we believe to mean, as Dr. Campbell says, Jewish ritualism or something of self-fabricating, or anything in contrast to the moral goodness of Christianity. "*The righteousness of God in Christ*" is what God has set forth in Christ, as *right*. Christ liveth in me, *i.e.* the Spirit of Christ is now my spirit. Paul was a Pharisee in early life, this he had cast off, ceased so to live, crucified it. "And the life which I now live in the flesh, I live by the faith of the Son of God." His righteousness, *now*, is the righteousness of Christ. No one could consistently use this language, living an un-Christ like life. So that the imputation of Christ's righteousness must mean Christ-like-life. "Christ liveth in me." The righteousness which is of God, by faith in Christ.

"What shall we say then? that the Gentiles which followed not after the law of righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law."—Rom. ix. 30, 32. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law, for righteousness to every one that believeth."—Rom. x. 3, 4.

The meaning of these texts, appears to us to be, that the Jews, who had both the moral and ceremonial laws of God, laws of righteousness too, acted unrighteously in rejecting Christ. And that the Gentiles acted righteously in accepting him, though they were without these laws; and so Christ had become the end of the law, the fulness or spirit of it, to those who had become his disciples. Foolishly the Jews were going about to show that they were righteous in all their observances, and had most wickedly crucified Christ, and would not submit to this dispensation of righteousness introduced by him, called the righteousness of God, or the righteousness which God requires, faith in Christ and obedience to his commands. *(To be continued.)*

WAYSIDE GATHERINGS.

DUTY.—There are only two courses to take in the world—to do our duty, or to neglect it. There is no course between the two.—*Madame Guizot.*

BOOKS.—Books are standing counsellors and preachers—always at hand, and always disinterested; having this advantage over oral instructors, that they are ready to repeat their lesson as often as we please.—*Chambers.*

THE CHURCH.—Another clergyman, a Rev. M. Creery, has left the establishment, and joined the Unitarian Church. He has preached in Essex-street Chapel and the Free Church at Camdem Town, London.

UNITARIAN REVIVAL.—The Newspapers are reporting a Unitarian Revival throughout the country. May it be so; a revival of gospel doctrines in their ancient simplicity, and religious life in its benevolence and purity. May these be revived in all churches.—Amen.

TURK AND POPE.—Two hundred years ago the following lines used to be sung in the Established Church:—

> "Preserve us Lord by thy dear word,
> From TURK and POPE defend us Lord."

Turk and Pope have a great deal to do now to preserve themselves, and are wishing the aid of England to save them from annihilation.

WANT OF ROOT.—The New York *Churchman* laments that eighty per cent. of the members of the Church of England who come to this country fail to join the American Episcopal Church. "Eighty per cent.," it says, "is surely a large proportion to lose by the simple act of migration from one country to another, of those who were once willing members of our branch of the Catholic Church."

AN ALTERED WORD.—It cannot be, said a Trinitarian, that the mere change of a *word* in a text of scripture, as the Unitarians charge the translators with doing, could make so great a difference in the text. "O yes," said a Unitarian, "I will show you how the change of two letters, in a scriptural text, would alter the complete sense." —Rev. xxi. 6, "I will give unto him that is atheist *(athirst)*, of the fountain of the water of life, freely." Never say again, a word could not so destroy the meaning, when a letter can.

REV. H. W. BEECHER.—From his pulpit (Presbyterian) a short time ago, advised his hearers to go and listen to a sermon that would be preached by the Rev. Dr. Furness, Unitarian Minister, it would do them all good. The *Recorder*, a Presbyterian paper, has the following lamentation on Beecher. "This minister has been foremost in giving the right hand of fellowship to Universalism. He has preached and printed, that there are excellent christians among Universalists. He has singled out his 'brother Chapin,' a distinguished Universalist preacher, as a rare and improved specimen of christian character; and said that he had rather that his brother Chapin would build a Universalist Church beside his own, than have the ground occupied by 'one of your stiffnecked, conservative, vinegar-faced evangelicals'."

LYING EPITAPHS.—Charles Lamb, when a little boy, walking with his sister in a churchyard, and reading the epitaphs, said to her, "Mary, where are all the naughty people buried?"

PROGRESS.—Twenty-three years ago there was not one *native* Protestant in Belgium, one of the citadels of Romanism; there were a few Protestants, children of foreign or of Dutch settlers. Now there are sixteen Protestant churches, thirteen pastors, five evangelists, five colporteurs, eleven teachers, and eight hundred children in school, about one thousand communicants, and five thousand hearers, who regularly attend on public worship, all of whom have been drawn out of the Roman Catholic Church.

TAKE CARE OF THE LAMBS.—"A gentleman was exhibiting to a friend his crops, herds of cattle, and flocks of sheep. His friend was highly pleased, but with nothing so much as his splendid sheep. He had never seen such noble specimens; and with great earnestness he asked to know how he had succeeded in producing such flocks. His simple answer was—'*I take care of my lambs, sir.*' Here was all the secret of his large, heavy-fleeced, fat sheep; he took care of them when they were lambs."

REVIVALISM AND ITS FRUIT.—One of our Ministers in Wales writes us, saying, that the Trinitarian Ministers in his region are reporting the conversion of *five* Unitarian congregations to Trinitarianism, in Boston, through the late Revival. We beg to inform our Welsh friends our knowledge of the religious affairs at Boston enable us to say this report is without any foundation. A manager of a Theatre in New York, being reported a convert, appeared on the stage to inform his friends Revivalism was lying in his case. We are sorry to chronicle a sad result of Revivalism near home. This we have from the "*Doncaster Gazette.*" A few days ago a Mrs. S. Twiby, 30 years of age, and also a Mrs. Anne Stapleton, were sent away from their homes, to Wakefield Lunatic Asylum, as part of the fruits of a revival effort going on at Doncaster. Oh! what sorrow here.

A CHILD'S THOUGHT.—Rev. T. W. Higginson, in a recent lecture, told a story of Mrs. Harriet Beecher Stowe and one of her little girls. The little girl, he said, came to her mother one day, and asked her if it was ever right to get angry? "Oh, no, of course not," was the answer. "But," said the little girl, "it says in the Bible that God is angry with the wicked." "Oh, that is another thing; he is obliged to be angry." "What, God *obliged!* I thought he couldn't be obliged to do anything." "Yes, he is, according to his holy law; you will understand it when you get older; you must wait till then." The little child wanted an answer; then she was quiet and thoughtful for a minute, and then, with a bright look, she said, "Oh, mother, I understand it now; it's because God isn't a Christian." Mrs. Beecher Stowe with her orthodox ideas of God's anger, was no match for her little girl. Surely, a God who will punish without mercy and without end "is not a Christian," nor much like the Christ who breathes out his life in praying for his foes.